

Correcting the Infidel Views of The Millennial Judgment

That Cultivate Doubt over the Justice of God

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The apostle John in the 20th chapter of the Revelation brings to view the seventh millennium of this earth, the 1000-year heavenly Sabbath rest for the wearied people of God. In addition to his statement of the fact of this period, that “the thousand years should be fulfilled”, he also briefly tells us something about the events to transpire in heaven during that time. He says concerning the saints, “I saw thrones, and they sat upon them, and judgment was given unto them”. Rev. 20:4. While it is true that “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him”, it is also true that “God hath revealed them unto us by his Spirit” 1 Cor. 2:9,10. John here gives us a glimpse of the glories that await God’s redeemed in heaven. That which the eye has not seen, “neither entered into the heart of man” is presented to the mind as an incentive for living a faithful life. No, the saints singing and dancing around the exalted throne of God as is commonly taught is neither the incentive given them to invite them into striving to enter in at the narrow gate, nor the work that will be assigned them in glory. But standing tall beside such promises as “him that overcometh will I give to eat of the tree of life”, “him that overcometh will I grant to sit with me in my throne”, etc, is the promise that the work of the judgment will be committed to the saints in heaven.

But what exactly is this judgment that has, in promise, already been committed to the saints? What will the saints be doing in heaven for a thousand years? What do you, dear reader, think you will be doing there for that duration? Certainly it will not be questioning the decisions of God. Not questioning God as to why some are saved while others are lost. “He must be touched with the feelings of our infirmities, *that at the judgment of the great day none might question the justice of the decisions made.*” - RH, March 12, 1901 par. 1. In presenting the view that the judgment that is committed to the saints comprehends their going through the records of the lost and fallen angels, in union with Christ, with the express purpose of deciding every case according to the deeds done in the body; and that the view that that work involves *going through the records to see why any of your kith and kin are lost, and your enemies are saved, and bringing God to judgment upon that point* is infidelity, we deem it necessary to remind the reader that we are not dealing in novelties. We are not introducing a new view to appeal to the curiosity of the reader, and to cater to the not always healthy excitement of pursuing a line of thought because it is strange. But the view which is here advocated is one which has characterized the Adventist movement from the beginning to the present time. The present views of the millennial judgment, which have in a most subtle manner supplanted the old and biblical view, are either so new or so strange, or are both of these together, that even *Questions on Doctrine* do not advocate them. If *Questions on Doctrine* was a production of the class of men that Paul speaks of in 2 Timothy 3:13 that they shall deceive and be deceived, then we see them waxing worse and worse with the advance of time.

It may be said that “truth is progressive”; that appealing to the understating of the pioneers is going to far back for light and prophetic instruction. But we trust that it will not be assumed that there have been no scholars who have been able to interpret prophecy aright till within the last four decades or so, or that none of the prophetic applications of those men who were impelled by the Spirit of God to prophetic study were entitled to any respect. Neither are the pioneers alone in their application of the work of the saints in the millennial judgment to the view here presented. In terms too clear to be mistaken the Spirit of Prophecy makes the same application.

But the old views have been supplanted by the new. The change has been accomplished, not by an outright denial of the old, but while men slept, by craft the new were introduced: first in “Seventh Day Adventists Believe...”. Then it became a song that today is on the lips of all, sung even by such studious men as Andrew Henriques! In the face of such clear statements from the Spirit of Prophecy as “*at the judgment of the great day none might question the justice of the decisions made*” the new view teaches

that the saints will in heaven during the millennium be “judging God” by going through the records to confirm if His decisions in the investigative judgment were right. It is true that they will be going through some records. But for what purpose? It the object of the present study to try to determine if this departure from the simple truth, with its simple explanation, to theories that bring the justice of God into question is an advance in truth or a most deadly heresy, flowing from the wineries of Babylon, from which we must all quickly flee.

Much has been written and discussed about this millennial period. It is our object here to discuss not the different views proposed concerning the chronology of this period, but its events. Of particular interest is the saints sitting in judgment as brought to view in Revelation 20:4, “I saw thrones, and they sat upon them, and judgment was given unto them”. A few words may, however, still need to be provided as a summary of the other true facts concerning this period. It is easy of proof from the scriptures that: [1] The millennium is the closing period of God's great week of time - a great sabbath of rest to the earth and to the people of God. Lev. 25:4; 26:34-35, 2 Pt. 3:8; Psalm 90:4, etc. [2] It follows the close of the gospel age and the second Advent of Christ, and precedes the setting up of the everlasting kingdom of God on earth. Rev. 20:6; 1 Thess. 4:6, Rev. 20:5,6, etc. [3] It comprehends what in the Scriptures is frequently spoken of as "the day of the Lord." Isa. 13:9, Obadiah 1:15, 2 Peter 3:8-12, Rev. 20:14. [4] It is bounded at each end by a resurrection. Rev. 20:4,5. [5] Its beginning is marked by the pouring out of the seven last plagues, the second coming of Christ, the resurrection of the righteous dead, the binding of Satan, and the translation of the saints to heaven; and its close, by the descent of the New Jerusalem, with Christ and the saints, from heaven, the resurrection of the wicked dead, the loosing of Satan, and the final destruction of the wicked. [6] During the one thousand years the earth lies desolate; Satan and his angels are confined here; and the saints, with Christ, sit in judgment on the wicked, preparatory to their final punishment. Isa. 24:1; Jer. 4:23-25; Rev. 20:1-4; [7] The wicked dead are then raised; Satan is loosed for a little season, and he and the host of the wicked encompass the camp of the saints and the holy city, when fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire that destroys the wicked, and, renewed, becomes the eternal abode of the saints.

It is also important for the diligent time-setter to remember that there is nothing given in the scripture which can be used to calculate the beginning of this period, seeing as “of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” only. Mark 13:32. The various dates given, before which it is stated that Christ must return, and the millennium begin, are a fable of these last days designed to excite the people of God and to lead them into disappointments by which their faith and confidence in the word of God will be weaned.

The ecumenical movement, through the mouth of Walter Martin, utters its triumph over the peculiarity of God's people of whom the Bible had said, they “shall dwell alone, and shall not be reckoned among the nations” Number 23:9. “It is one more evidence”, Martin remarks, “ that Seventh-day Adventists wish to correct all misrepresentations, and any misinterpretations of some in the past, and to fellowship with the other members of the body of Christ.” - Martin, *The Truth About Seventh-Day Adventism*, Part 2, p. 7. He concludes regarding the diluted “distinctive” views: “despite such views, the writer feels that it is still possible for us to have fellowship with Seventh-day Adventists”. – Ibid. p. 11. “And let it be remembered, it is the boast of Rome that she never changes.” – *The Great Controversy* p. 581.1 “It is a backsliding church that lessens the distance between itself and the Papacy.” - ST, February 19, 1894 par. 4 It a backsliding church that dilutes her views that she may be fellowshipped by the Babylonish darkness that Martin represents.

“Jesus answered and said unto them, Elias truly shall first come, and restore all things.” When we consider that the last work of reformation, represented under the figure of Elijah is said to have the express purpose of restoring all things, then it is no conjecture to suppose that during the time of this Elias, all things will have been pulled down and in need of restoration. That is to say that infidelity,

holding the banner of Rome, will have finished its bombardment of all towers of truth. Then it behooves all truth seekers to shut their ears to cant, empty themselves of pride and prejudice, and re-examine all points that they hold as truth. Let them be done with all legends that they may take up that word that is able to make them wise unto salvation. And the promise is sure, that “the true Light, which lighteth every man that cometh into the world” will light upon them.

The facts stated as a summary of the various points of the doctrine of the millennium form part of the little pearl of great price which has been Adventism’s unique contribution to Christianity. The leading men of Adventism have over the past years, as Martin has so aptly stated, had their taste for Scriptural truth perverted by their dalliance with ecumenism. This has led them to give up several of the distinctive teachings of earlier years as were contained in the Fundamental Principles of 1872, which were fondly said to be “the fundamental principles that have sustained the work for the last fifty years”. Surprisingly, however, as late as 2014, the doctrine of the millennium has been held as a distinctive doctrine. Miguel says concerning it, “**The doctrine of the millennium was a distinctive teaching of the Sabbatarian Adventists**, although there are different nuances under the premillennialism umbrella, the Sabbatarian Adventist understanding is totally different in various aspects. The vindication of God’s character before the universe, the great controversy metanarrative, **the involvement of the redeemed in the judgment determining the reward of the wicked, Satan and his angels**, are all a part of the *distinctive differences*.”- Doctrinal Development of The Millennium in Adventism between 1831 - 1850, p. 12. He does not mean, as he says, that “the doctrine of the millennium *was* a distinctive teaching”. It was, to him, not only such in the past, but even now. For he also concludes that “this teaching reached a significant development during the first years of the Sabbatarian Adventist movement, some maturity that is not seen in relation to other distinctive doctrines of the Seventh-day Adventist denomination. ***It has resisted the analysis and revisions*** during of(sic) the following decades that lead until the present time.” -Ibid. p. 15.

In defense of its “analysis and revision” of the various points that stand as the pillars of our faith, the church has often said that truth is progressive. By this it has proposed to have us believe that change is progress, and apostasy is piety. On the subject of the millennium, however, no such defense is needed, seeing as “**it has resisted the analysis and revisions**”. The special points that form the distinctive differences between our view of the millennium and the other variant views have been given by Miguel. Of special interest to us in the present study is “*the involvement of the redeemed in the judgment determining the reward of the wicked*”. Let us examine this point that we may see just how much “it has resisted the analysis and revisions”.

It is true that it is still taught that the saints will sit in judgment over the wicked. From the Fundamental Belief 27, treating on the “The Millennium and the End of Sin”, we read: “During this *time the wicked dead will be judged*; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels.” This point is too plain to be blatantly denied. Paul says “Do ye not know that the saints shall judge the world?”, “Know ye not that we shall judge angels?”

But it is not always the case that truth is blatantly denied. Subtlety is also to be found in the armory of the agents of darkness. It was reported a few days ago in the “advent messenger” website that “Witchcraft is in Full Communion with Rome”. This was after a Catholic church in Australia invited a witch-doctor to pray for “the protection of the air, the land and the ocean,” followed by the call to “the spirits to take care of everything and keep us safe.” There was nothing to hide about the service. It was posted on YouTube in evidence of the true condition of the Romish church, and who her leader is. Yet she still styles herself the “mother church”. It is still said, “if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.” - Facts from Ferraris's Ecclesiastical Dictionary, article, "Pope". Nay, she is not the “mother church”. Inspiration assigns her the right appellation: “MYSTERY, BABYLON THE GREAT, THE MOTHER

OF HARLOTS AND ABOMINATIONS OF THE EARTH” Revelation 17:5. It is true that the outward make-up always hides the ugliness beneath.

The mischief of a church professing to believe what it does not believe had been discerned by Joseph Wolff. “Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: “The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading Jews they must understand Gentiles; and when they read Jerusalem, they must understand the church; and if it is said earth, it means sky; and for coming of the Lord they must understand the progress of the missionary societies; and going up to the mountain of the Lord’s house, signifies a grand class meeting of Methodists.” --Journal of the Rev. Joseph Wolff, page 96.” – GC, p. 360.1 Notice that the class here mentioned does not deny the plain statements of scripture, but make applications of them that in fact deny them. Let us examine to see if this system of Bible misinterpretation has been applied to our understanding of the millennial judgment.

When the Bible says that during the millennium, “the saints shall judge the world”, what does it really mean? The fundamental beliefs, as has been seen, goes no further than stating what the Bible says. But any church member will readily give in response that **the saints will be going through the records of the redeemed and of the lost that they may understand why some of their enemies are in heaven and why some of the friends are lost.** What has the church to say about this? Let us hear her speak.

Let us begin by her statements on “the phases of the judgment”:

“The concept of judgment in the Bible is rich and multifaceted. *The final judgment has three phases*, the first of which is the one associated with Christ’s priestly ministry in the heavenly sanctuary.” – Sabbath School Lesson, 2012 Q4. Standard Edition. p. 106.

“**The Adventist Church has long acknowledged three phases of judgment**— lasting from the initiation of the pre-Advent phase in 1844 and continuing through the millennium to the final destruction of the rebellion in the post-millennial phase of the judgment.” - The judgment, an Adventist Perspective, Ministry Magazine, February, 2010.

“As mentioned in the lesson that dealt with the Bible teaching on the judgment, **there are four phases.**” - Sabbath School Lesson, 1988 Q4, p. 95 -96.

“The events on the Day of Atonement illustrate **the three phases** of God’s final judgment. They are (1) the “premillennial judgment” (or “the investigative judgment”) which is also called the “pre-Advent judgment”; (2) the “millennial judgment”; and (3) the “executive judgment” which takes place at the end of the millennium.” Seventh-day Adventists Believe..., 1988, p. 315.

How many phases has the judgment? – “Three or four, cast a lot about it”, the church seems to say. This confusion will be evident even to a tyro. And this is how the doctrine of the judgment “*has resisted the analysis and revisions*”.

Such confusion may seem revolting enough. But there’s more. The doctrine book, the brook from which all must drink that desire to join the church, says “the executive judgment... takes place at the end of the millennium.” But what saith the scripture? “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with *ten thousands of his saints*, **To execute judgment** upon all, etc.” Jude 14,15. That which Jude says is “to execute judgment” must be “the executive judgment”. Jude says that it takes place at the second advent of Christ. Christ will come to execute the judgment passed on all men by the Father. It may be supposed that Jude is referring to Christ’s coming with the redeemed back to this earth after the millennium because he says that Christ will then come with

“saints”. But it is not to be supposed that the term “saints” as used here refers to the redeemed. In the Daniel 8:13 we have the following: “Then I heard one *saint* speaking, and another *saint* said unto that certain [saint] which spake.” It will not be denied that the beings here called saints are angels. So GNB renders it. But we have another corroborating text. Moses describes the giving of the law thus: “The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came *with ten thousands of saints*: from his right hand [went] a fiery law for them.” Again on this occasion, the LORD came not with the redeemed, but with angels. How many? – “ten thousands”. This is the same expression employed by Jude. John in the Revelation says that they are “ten thousand times ten thousand, and thousands of thousands”.

The application of the text in Jude to the second advent is not uniquely ours. Here is another that made the same application. “Besides the coming of the Lord to His temple, Malachi also foretells ***His second advent, His coming for the execution of the judgment***, in these words: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." Malachi 3:5. ***Jude refers to the same scene*** when he says, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events." - GC p. 425.3

Uriah Smith makes the same application in the introduction to Patriarchs and Prophets:

“Enoch the seventh from Adam looked forward in the spirit of prophecy to the second advent of Christ in power and glory, and exclaimed, "Behold, the lord cometh with ten thousands of his saints." Jude 14.” - PP. p. 21

So does J.N Andrews:

“The term saints, or holy ones, is applied to angels as well as to men. Dan.8:13. These ten thousands of his saints are the host of heavenly angels that will escort our Lord on his return to our earth. Matt. 25:31. Enoch does, therefore, distinctly state the object of the second advent. It is to execute the judgment. And this fact constitutes a convincing proof that the decision of the judgment precedes our Lord's return. That event is therefore "the revelation of the righteous judgment of God." Rom. 2:5. And the very act of giving immortality is one part of the work of rendering to every man according to his deeds. Rom. 2:6,7. The judgment of God does, therefore, precede the advent of his Son from heaven.” - 1890 JNA, JEO 104.3

Can we suppose, in the face of the plain text from Jude, the writings of Ellen White and those of the pioneers, that the authors of “Seventh-day Adventists Believe...” had no idea about what the Bible and the Spirit of prophecy say concerning the beginning of the execution of the judgment? Can we suppose that they could not understand the plain English “to execute judgment” that Jude uses, or that they had never, ever read the text before? Can we suppose that they distributed several copies of the Great Controversy without ever reading page 425? Can we suppose that they were honestly wrong and not sinister in their motives? But if they were that incompetent that they included this error in two editions, then what other points of our faith have been influenced by their incompetence? Can we suppose that upon such a puny foundation the church is to stand and not fall? It is said that truth is progressive. Is this its way of advance?

We do not intend to here discuss the question of the phases of the judgment. Let it suffice to mention that there is an investigative judgment in which the Father presides. The written decision of this judgment (Ps 149:9) is executed from the second advent all the way to the destruction of the wicked at the end of the millennium. We shall consider in a later section the offices of the Father, Christ, and the saints in the judgment.

Another fact clearly brought out by the text in Jude is that only the wicked need to be convinced about the righteousness of the judgments of God. This, Jude says, will begin at the second advent. He says that the purpose of the second advent comprehends “to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.” verse 15. We believe that this very fact, that the righteous implicitly believe in God’s ways and His judgments, brought out by the text in Jude, is the repulsive point that the doctrine of the 3-phase judgment seeks to obscure. This we shall prove.

If we should say that we love even numbers and therefore choose four as the number of the phases of the judgment, or we should for another equally puerile reason choose three (by the conflicting ideas taught, this is the level to which we have been reduced), we still have the millennial judgment as one of the phases. Let’s hear again from the church:

“The final judgment has three phases, the first of which is the one associated with Christ’s priestly ministry in the heavenly sanctuary. Seventh-day Adventists call this the investigative phase of the final judgment. *Next, there is the millennial review phase of the judgment*, which is referred to in Revelation 20:4 and 1 Corinthians 6:2, 3.” – Sabbath School Lesson, 2012 Q4. Standard Edition. p. 106

“God conducts the judgment carefully and openly, respectful of the hearts and minds of all the persons He has made. In fact, He does it in three stages... 2. *The millennial phase*. “Don’t you know that we will judge angels?” Paul asks (1 Cor. 6:3, NIV). The 1,000 years have just that serious purpose.” - The judgment, an Adventist Perspective, Ministry Magazine, February, 2010.

“As mentioned in the lesson that dealt with the Bible teaching on the judgment, there are four phases... Phase 3 - The Investigative Judgment of the Unrighteous. **In order to satisfy any questions that may arise concerning the justness of His judgments, God allows the records of those from earth who were not taken to heaven to be investigated during the millennium.** (See Rev. 20:4.)” - Sabbath School Lesson, 1988 Q4, p. 95 -96.

“EVENTS DURING THE MILLENNIUM 1. The executive judgment takes place during the one thousand years. Rev. 20:4; 1 Cor. 6:2, 3. 2. Men will be judged and sentenced according to their works. Rev. 20: 12, 13.” – Sabbath School Lesson, 1937 Q2, p. 6.

There is no need probing further into that in which there is universal agreement with the scriptures. But let us inquire: “what will take place during this millennial judgment”? What does the judgment work given to the saints entail? Again, it is our intention to find out just how much the doctrine of the judgment “*has resisted the analysis and revisions*”. So we turn our attention to the chief emender of God’s truth, the church.

It has already been established that this doctrine has to some degree been emended, and that such emendations have led to the 3-phase judgement doctrine, which cruelly denies plain statements of the three-fold witness of scripture, spirit of prophecy and the writings of the pioneers. But such infidelity is just the tip of the iceberg. Concerning the work to be done by the saints during the millennial judgment, the church speaks as follows:

“During the millennium, God allows the redeemed **to access the records of history** in order to find answers to all questions concerning the fairness of His decisions regarding those who were lost, as well as questions dealing with His leading in their own lives.” - Sabbath School Lesson, 2019 Q1. Teacher’s Edition. p. 103.

“**The redeemed will be free to explore the “books of heaven,” getting answers to questions about God, about those we loved who are not there, and about issues in the great controversy. There will be many questions to answer.**” – Ibid. – p. 174

“Next, there is the millennial review phase of the judgment, which is referred to in Revelation 20:4 and 1 Corinthians 6:2, 3. In this phase, the redeemed will have an opportunity **to examine God’s ways and judgment with regard to the agents of rebellion.**” – Sabbath School Lesson, 2012 Q1. Teacher’s Edition. p. 151.

It is clear that the redeemed will be going through some records in heaven during the millennium. Again, on this point there is universal agreement with the scriptures. It is of course, necessary that in their work of judgment they go through the records of those whom they are judging.

But when infidelity clothes itself in the pleasing livery of culture and learning, or the grave habiliments of Christianity, it can never be unmasked by the careless. Let us then be careful to dig deeper that we may discern the error more clearly. In some of the statements already quoted, the reason for the millennial judgment has been stated. In a word, the following has been established so far: [1] That there is a judgment that is to take place during the millennium. [2] That the saints are to sit as judges in this judgment. [3] That they will have some records to open in the process of conducting this judgment. Thus we still have to inquire: [1] Whose records are to be opened? [2] For what purpose?

Here goes the chorus in reply to our questions:

“Paul stated that the saints would judge the world (1 Cor. 6:2, 3). ***This judgment concerns the fairness of God’s actions.*** Throughout history Satan has raised doubts concerning God’s character and His dealings with the beings He created. During the millennium, ***God allows the redeemed to access the records of history in order to find answers to all questions concerning the fairness of His decisions regarding those who were lost, as well as questions dealing with His leading in their own lives.*** **At the conclusion of the millennium, all questions regarding God’s justice are forever settled.** God’s people are able to see beyond a shadow of doubt that Satan’s accusations were unfounded. They are now ready to witness the administration of God’s justice at the final judgment of the lost. **Who among us doesn’t have questions, hard questions, that for now seem to have no answers?** What does it tell us about the character of God that, one day, **He will** give us the answers?” Sabbath School Lesson, 2019 Q1. Teacher’s Edition. p. 166.

“Think about the millennium and the judgment of the unrighteous dead that occurs only after the millennium. ***The saved will have a thousand years to get all their questions answered.*** Only then will God bring final punishment upon the lost. What does this truth reveal to us about God? Ibid. p. 169.

“Life Application: 1. Why is the millennium necessary when the Second Coming ***seems to have brought all things to an end?*** (1) **Recovery time for the righteous. *There will be a need for coming to terms with the fact that some are there and some are not.*** Revelation 22:2 speaks of **the leaves of the tree of life being for the healing of the nations. There may be people there you didn’t like** (our addition: **THERE MAY BE PEOPLE THERE YOU DON’T LIKE. THERE MAY BE PEOPLE THERE YOU DON’T LIKE. THERE MAY BE...**) or didn’t expect to see in heaven. Others you expected to see are missing. The 1,000 years will provide time to learn and grow as eternity begins. (2) Examination time for the righteous. **The redeemed will be free to explore the “books of heaven,” getting answers to questions about God, about those we loved who are not there, and about issues in the great controversy. There will be many questions to answer.** (3) Demonstration time for Satan and his followers. At the close of the millennium, Satan and his followers will demonstrate one final time the destructive nature of their characters. ***This final demonstration will secure the redeemed in loyalty to God throughout eternity.***” – Ibid. p. 174.

“Next, there is the millennial review phase of the judgment, which is referred to in Revelation 20:4 and 1 Corinthians 6:2, 3. In this phase, the redeemed will have **an opportunity to examine God’s ways and judgment with regard to the agents of rebellion.**” - Sabbath School Lesson, 2012 Q4. Standard Edition. p. 151.

“The whole interlude of sin must be handled in such a way that hearts and minds throughout God’s universe are satisfied with its treatment and conclusion, with particular reference to God’s character. **It is especially important for the redeemed from earth to understand God’s dealings with those who called for the rocks to fall on them and deliver them from the ‘face of him who is seated on the throne’ (Rev. 6:16). They must be totally satisfied that God was just in His decision regarding the lost.**”—Handbook of Seventh-day Adventist Theology (Hagerstown, Md.: Review and Herald® Pub. Assn., 2000), p. 932. What does it say about the character of God that we, ourselves, can be involved in the judgment of the lost? How does this concept fit in with the whole idea of the great controversy? **Ibid.** p. 152.

“The records are opened to the **redeemed** from earth; **they have the question of the justice of God’s three proposals laid before them. The *opinions* of those redeemed from the earth are critically important** for two reasons: First, their loved ones are the ones who will go down to destruction. The saved must be satisfied of the justice—indeed the *love*—of this decision.” - The judgment, an Adventist Perspective, Ministry Magazine, February, 2010.

“The judgment in which the righteous participate serves the purpose of answering any **questions the righteous may have as to why the wicked are lost.** God wants those to whom He has given eternal life to have full confidence in His leadership, so He will reveal to them the operations of His mercy and justice.

“**Imagine you were in heaven and you found that one of your loved ones whom you certainly expected to be there was not. Such a case *might* cause you to question God’s justice**—and that kind of doubt lies at the very base of sin. To lay to rest forever any occasion for such doubts—and so **to ensure that sin will never rise again**—God will provide the answers to these questions during this review phase of the millennial judgment.

“In this work the redeemed fulfill a crucial role in the great controversy between good and evil. **“They will confirm to their eternal satisfaction how earnestly and patiently God cared for lost sinners. They will perceive how heedlessly and stubbornly sinners spurned and rejected His love.** They will discover that even seemingly mild sinners secretly cherished ugly selfishness rather than accept the value system of their Lord and Saviour.”” - Seventh-day Adventists Believe..., 1988, pg. 367.

The friends of the church speak after the same manner:

“This judgment is not to decide who are to be saved and lost, for that has already been decided. **The importance of this judgment has to do with God Himself.** Once the redeemed arrive in heaven there will be **inquiries concerning their loved ones.** Among the innumerable throng of the redeemed ***it may take*** some time to find those whom they have longed to see in the kingdom of God. Eventually, though, we will find that all who have been saved are there. Then questions concerning the missing will arise. Before the final outpouring of God’s eternally destroying fire, those who are saved must understand the reasons for the destruction of those who are lost. ***Perhaps*** we will go all the way back to the beginning of the rebellion in heaven to see the part that each angel played. Then down through the ages, the life of every person will be considered. **As evidenced by our study in Revelation 17, God’s people will investigate the lives of the wicked and have a part in the process of God’s law which will make a decision about their guilt.** All this will take place in heaven during the thousand years (see Revelation 20:4)” - Light Bearer’s , Unlocking Revelation, Study 19.

“What will God’s people do in heaven for a thousand years? **Many will be looking for friends and loved ones whom they expect will be saved, as survivors after an earthquake or a storm look anxiously for their relatives.** Some whom we hope and expect will be saved may not be there. **How anxiously the redeemed will want to know the reason why someone has missed coming up in the**

first resurrection! To satisfy them and in order to answer all questions forever, Jesus will open the books of heaven, and permit them to read for themselves the records of the lives of those who have been lost. *In this way*, as John says, "judgment was committed to them." Paul says to the Corinthians, "Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more things that pertain to this life?" (1 Corinthians 6:2, 3) When the thousand years are finished, this great work of judging the lost will have convinced everyone that God has been both just and merciful." - Wieland, *The Gospel in Revelation*, p. 345-346

"The second phase of the end-time judgment will be the millennial judgment, mentioned in Rev 20:4. This will be a one thousand years' process, in which the redeemed saints will **peruse the records of the lost, to see why they never made it to heaven.** God is not under any obligation to be examined by creatures. **However, He has chosen to go that way, to demonstrate His fairness in dealing with the sin problem.**

"*We do not think* that the righteous need a whole one thousand years to peruse the records of heaven. God in His divine wisdom knows why He will give them all that time, *or what they will do if they finish earlier...* **In the judgement the saints will judge God**" - Njau, *Revelation and Our Destiny*, p. 262 – 263.

"They will peruse the information concerning all those who were on earth but are not in heaven... **God will in a way allow the saints to judge Him** through their perusal of the files of the wicked... **Just as in the judgement of the wicked, God will allow the saints to judge His handling of the fallen angels.** Unlike earthly rulers who would not dare to give the records for scrutiny, God will give the saved an opportunity to see **whether, He is a person worthy to live with for eternity...** *I am of the opinion* that Stephen will marvel to see Paul in heaven, having seen him participate in his stoning" – Ibid. p 259.

Great are the assertions made by the church and her friends concerning the work that will be done by the saints during the millennium, chiefly, investigating the character of God and His justice. It is notorious that little attempt has been made to provide any proof for these heaven-shaking claims, and where any attempt has been made it is but a misapplication of the texts in question. It is true here that the more baseless the theory, the broader the assertion. The expounder's certainty of his position is in exact ratio to his lack of evidence: the less the evidence, the greater the certainty."

This has not always been the view given concerning the millennial judgment. Even *Questions on Doctrine* (1957) presents the old view: "The work of judgment referred to by the revelator is doubtless that spoken of by the apostle Paul: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. 6:2, 3). *The work of judgment may well involve a careful investigation of the records of evil men and a decision regarding the amount of punishment due each sinner for his part in the rebellion against God.*"- Idem. p. 497.

We will not deny that the claim: "**how anxiously the redeemed will want to know the reason why someone has missed coming up in the first resurrection! To satisfy them and in order to answer all questions forever, Jesus will open the books of heaven, and permit them to read for themselves the records of the lives of those who have been lost**" makes sense to the human mind. But so does worshipping on Sunday when your business does best on Saturday. Our concern then on both points then must be "where is a thus saith the LORD in its support"? Any such support is notoriously absent.

It is astounding that a distinctive doctrine can have for its basis conjecture rather than the sure word of God. Apart from the misapplied scriptures, the variant claims made touching the character of God have for their basis the following: "*I am of the opinion...*", "*Perhaps...*", "*it may take some*", "*Such a case might...*", "*We do not think...*". And we are told that "*the opinions of those redeemed from the earth are critically important*". Thus infidelity once again does not "regard any god", magnifying itself above all. Thus again, the goddess of fickle human reason is exalted above the throne of God; and God is

summoned before her court to answer for the charges of mismanaging the problem of sin. Upon these our present understanding of the millennial judgment is based. Another that is given as authority on this subject is Mervyn C. Maxwell's. His book furnishes the following for Seventh-day Adventists Believe...: "They will confirm to their eternal satisfaction how earnestly and patiently God cared for lost sinners. They will perceive how heedlessly and stubbornly sinners spurned and rejected His love. They will discover that even seemingly mild sinners secretly cherished ugly selfishness rather than accept the value system of their Lord and Saviour." – God Cares, vol. 2, p. 367. It may help then to examine some of Mervyn's beliefs on the judgment as this may help us to trace this heresy to its source.

Who is to preside in the investigative judgment? Again in no uncertain terms inspiration answers, "The Ancient of Days is God the Father... It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal." - GC p. 479.2 No second witness is needed for such a plain statement. The Bible teaches as much. In Daniel it presents the scene of the investigative judgment. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Daniel 7:9,10. The scene of the judgment opens with the Father sitting on His judgment throne and opening the books containing the records of the lives of men who have ever entered into the service of Christ. Concerning this judgment Peter says that "the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?" 1 Peter 4:17. "The judgment of the wicked is a distinct and separate work, and takes place at a later period." - GC p. 480.1.

The purpose of Christ coming to the scene of the judgment is expressly stated by Daniel. "I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed." Verses 13-14. Christ is to be coronated at the end of the investigative judgment that He may execute the judgment passed by the Father. His very words are again very plain. In the text in John He says "the Father judgeth no man, but hath committed all judgment unto the Son". John 5:22. In order that we might not stumble over His words He continues, "For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority *to execute judgment* also, because he is the Son of man." Christ Himself tells us that the authority given Him in the judgment is to execute the judgment written. Who but the infidel will doubt the very words of Christ? Therefore, He is not at once both judge and advocate. Such a judicial system in which the judge is also the advocate would be unjust.

That we may the more fully understand the office of Christ in the judgment, let us briefly consider His three-fold office of Prophet, Priest and King. On this subject nothing needs to be added to the work already done by A.T Jones in explaining it. He says:

"In the manifestation of Christ the Saviour it is revealed that *He must appear in the three offices of prophet, priest, and king...* This threefold truth is generally recognized by all who have acquaintance with the Scriptures, but *above this there is the truth which seems to be not so well known---that He is not all three of these at the same time.* The three offices are successive. He is prophet first, then after that He is priest, and after that He is king.

"He was "that Prophet" when He came into the world, as that "Teacher come from God," the Word made flesh and dwelling among us, "full of grace and truth." Acts 3:19-23. But He was not then a priest, nor would He be a priest if He were even yet on earth, for it is written, "If He were on earth, He should

not be a priest." Heb. 8:4. But, having finished His work in His prophetic office on earth, and having ascended to heaven at the right hand of the throne of God, He is now and there our "great High Priest" who "ever liveth to make intercession for us," as it is written: "He shall be a priest upon His [Father's] throne: and the counsel of peace shall be between them both." Zech. 6:12, 13.

As He was not that Priest when He was on earth as that Prophet, so now He is not that King when He is in heaven as that Priest. True, He is king in the sense and in the fact that He is upon His Father's throne, and thus He is the kingly priest and the priestly king after the order of Melchizedek, who, though priest of the Most High God, was also King of Salem, which is King of peace. Heb. 7:1,2. But this is not the kingly office and throne that is referred to and that is contemplated in the prophecy and the promise of His specific office as king." - *The Consecrated Way to Christian Perfection*, p. 3-4

In the second Psalm David sets forth the coronation of Christ "Yet have I anointed[margin] my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee. Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession. You shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalm 2:6-9. A king must of necessity be anointed before he can have his throne. So Christ will come from the throne that He now shares with His Father (Revelation 3:21) to His own throne at His coronation. The reason given us for this coronation is that the heathen might be given Him for an inheritance and that he might break them with a rod of iron. What does it mean to "break them with a rod of iron"?

Let's examine the same expression as employed in the Revelation. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne." Rev 12:5. "And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and *in righteousness he doth judge and make war...* And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:11-15. The second coming of Christ is here described. For at that time the call is given "to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, etc." verses 17,18. During this time, it is stated of Christ that, "*he doth judge and make war*" and "rule them with a rod of iron". To judge and to make war then is what it means to rule with a rod of iron. This is then the correct application of the text in the second Psalm. But what judgment does Christ carry out during His second advent? It is the executive judgment as has been shown from Jude.

Just like the investigative judgment, the executive judgment is not an event, but rather a process. "When the events of Christ's advent are mentioned in the Scriptures, it is not merely those which happen at the very point when he descends from heaven, but also those which happen in consequence of that event. The execution of the judgment covers more than 1,000 years. Revelation 20. But the advent of Christ lies at the foundation of this whole work. And when men find just retribution meted out to them for all their sins they will surely be convinced of their ungodly deeds and of their hard speeches." - 1890 JNA, JEO 105.1.

Neither is Christ alone in this work. He gives the following promise to His faithful ones, "he that overcometh, and keepeth my works unto the end, to him *will I give power over the nations: And he shall rule them with a rod of iron*; as the vessels of a potter shall they be broken to shivers: *even as I received of my Father.*" Revelation 2:26 – 27. The work given to Christ by the Father – "even as I have received of my Father" – He shares with His saints. He is to "rule all nations with a rod of iron". The saints as well "*shall rule them with a rod of iron*". That they may be such, he exalts them to participate with him in his kingly dignity. Rev. 3:21. "They shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:6. Revelation 20:4, "And I saw thrones, and they sat upon them, and judgment was given unto them." Matthew 19:28, "Verily I say unto you, That ye which have

followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

The judgment given to the saints to “rule with a rod of iron” is the same judgment given to Christ by the Father. This is the execution of the judgment. For in the investigative judgment, “The Ancient of Days [who] is God the Father... is to preside in the judgment”.

The fact that the Father, and not Christ, is the one that presides in the investigative judgment can also be learnt from the first angel’s message. We are exhorted to “fear God, and give glory to him; for the hour of his judgment is come.” Who’s judgment? - God. Who is He? – “that made heaven, and earth, and the sea, and the fountains of waters.” Rev. 14:7. Who exactly is He “that made heaven, etc”? – “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer”. Re. 10:5-6. “The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” Rev. 4:10-11. God created all things through Christ. The weight of evidence shows that it is He, the Father, who is in the revelation revered to as the Creator. It is He that is mentioned in the first angel’s message as the Creator and therefore as He who’s judgment has come. It is He who presides in the investigative judgment that has come.

Then Christ *is not* at once both judge and advocate in the judgment. To suppose this is to pervert the wisdom, justice and therefore also the character of God. It is wishful thinking and very far removed from the truth. Mervyn faced the same question. In reference to the judgment scene in Daniel, he posed: “Who is the judge?”. His answer:

“But the Bible tells us in John 5:22 that "the Father judges no one, but has given all judgment to the Son"! How can God be the judge and yet not judge anybody? Acts 17:30, 31 solves the riddle easily: "God . . . has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead." So God is the Judge, but in His capacity as judge He has chosen to delegate the judging to His Son.

“Jesus, our Attorney and Judge...

“There is no doubt that God is the Judge. "God will judge the world" (Acts 17:31)—but He will do it "by" the Man He raised from the dead. So we read in Romans 14:10, "We shall all stand before the judgment seat of God," and in 2 Corinthians 5:10, "We must all appear before the judgment seat of Christ.”

“In electing to follow this procedure, God has done a very beautiful thing. To this Son of man who "became flesh and dwelt among us" (John 1:14) and who was "made like his brethren in every respect" and "suffered" under temptation (Hebrews 2:17,18), to this Son of man who lived on earth and knows the frailty of our humanity and how much it hurts to be disappointed and lonely and to be treated harshly by other people, to this Son of man who is also Son of God—*God the Father, who is the Ancient of Days, says, "I am the judge, but My verdict will be whatever verdict You recommend."*

“If, then, *Jesus plays a dual role in the judgment*, serving both as our advocate and as our judge, it becomes evident that He does not arrive on the scene of judgment after the work of judgment is completed!” – Maxwell, *God Cares*, Vol 1, pp. 110 – 111.

Can we again suppose that this professor of theology had never read this plain statement from the Great Controversy? - “The Ancient of Days is God the Father... It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in

number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal". – GC p. 479.2 As seen from his book, Maxwell understood that "*God the Father is the Ancient of Days*". This "Ancient of Days.. God the Father is to preside in the judgment". Why then does he boldly teach that which is strange to the Bible?

It is from this man, with his strange fire, that there come to us the ideas, as quoted in Seventh-day Adventists Believe... that the saints will in heaven judge the wisdom, justice and character of God. What's wrong with this idea? Traced to its root, we will see that it is the age old pagan originated concept of theodicy. So that we not only have in our doctrine of the millennial judgment the rough skepticism that denies the plain teachings of scripture, nor just the infidelity that hopes to carry with it doubt, and therefore sin, into heaven, but paganism itself!

In presenting this study we are not just being petty. Do not say it is all about character. For the life, the character, is molded by the faith. God has been careful to present to us His love for the guilty human race in His word. So has He presented to us His justice. He proposes that His children should have perfect faith in Him. "Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement." - GC p. 622.1. "As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested." - GC 618.3.

"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, *true and righteous [are] thy judgments.*" Revelation 16: 5-7. "Who shall not fear thee, O Lord, and glorify thy name? for [thou] only [art] holy: for all nations shall come and worship before thee; *for thy judgments are made manifest.*" Revelation 15:4. These refer to the judgments of God during the outpouring of the seven last plagues. The whole universe will by then see that "true and righteous are the judgments of God". There will not be a second time for doubting saints – if there can be doubting saints - to be convinced after this.

The Psalmist says "justice and judgment [are] the habitation of thy throne: mercy and truth shall go before thy face." Psalm 89:14. "The law of God (is) the foundation of His government in heaven and earth."- GC p. 22.2. Concerning this law Paul says, "wherefore the law [is] holy, and the commandment holy, and just, and good." Romans 7:12. To question the justice of God, His wisdom and His love, is high treason against His government. For it is His justice that is the habitation of His throne. And to question His justice is to question his law. This was the sin of Lucifer. The results of such a course are here with us. It must not happen again. The sinners will be lost, not because of injustice on the part of God, but because they transgressed the holy law of God. God has already on this very earth provided us sufficient evidence of the exceeding sinfulness of wicked men and angels. At the cross, the prince of this world, who is Satan, was cast out. The sinfulness of Satan was fully revealed at the cross. All the sympathies that the angels had for him were then removed. God's dealing with sin was shown to be just. And it was written for us that we might read and believe.

"And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Hebrews 3:18-19. The Hebrews were kept out of that little model of the heavenly Canaan because of the sin of unbelief. Are we to suppose that our doubts will be carried into heaven? "God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, *the truthfulness of His word*, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. **Our faith must rest upon evidence, not demonstration.** Those who

wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.” - SC p. 105.2.

Who will need to be convinced about the justice of God and the wickedness of their own course?- “The Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.” Jude 1:14;15. It is not the believing saints, but the doubting sinners, that will yet need to be convinced about the righteousness of the judgments of God beyond the second coming of Christ. This should be a question that is already settled for every Christian. “The wages of sin is death”. If any should get lost, however close they might be to you, it is because of their sin. Then teach them to stop sinning. “The blood of Jesus Christ his Son cleanseth us from all sin”. He “is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy”. “Be ye therefore perfect, even as your Father which is in heaven is perfect”.

Remember that when God sent His only begotten Son to live, leave, an example for the guilty race of Adam and finally to offer Himself an acceptable sacrifice for sin, it was at “the risk of failure and eternal loss” – DA p. 131.2. God would not have admitted His own divine Son back into heaven if he would have sinned. And shall he receive your rebellious kith and kin? While the Israelites perished in the wilderness for 40 years because of their unbelief, Joshua and Caleb gained entrance into the land of promise because they wholly followed the Lord by wholly following Him. It is upon the same condition of wholly trusting in God that the saint will be admitted into heaven. Once there, the saints will be “*reviewing with him(Christ) their travail for souls*, their self-denial and self-sacrifice, their giving up of ease, of worldly gain, and every earthly inducement, and choosing the reproach, the suffering, the self-abasement, the wearing labor, and the anguish of spirit as men would oppose the counsel of God against their own souls;”, “calling to remembrance the chastening of their souls before God, their weeping between the porch and the altar, and their becoming a spectacle unto the world, to angels, and to men.” - GW92 280.2. That is the review to be done.

Heaven will not again by infidelity be brought into jeopardy. “Affliction shall not rise up the second time.” Nahum 1:9. How does God propose to do this? – Of course, answers the church - “*God allows the redeemed to access the records of history in order to find answers to all questions concerning the fairness of His decisions regarding those who were lost, as well as questions dealing with His leading in their own lives. At the conclusion of the millennium, all questions regarding God’s justice are forever settled.*”

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. We do not see here any room for doubt. It is the infidelity of higher skepticism that teaches “doubt as an aid to belief”. But “through faith we understand” Hebrews 11:3. It has been said by the friends of the church that “unlike earthly rulers who would not dare to give the records for scrutiny, God will give the saved an opportunity to see **whether, He is a person worthy to live with for eternity**”. Are we to suppose that up in glory Christ will cease being our wisdom, so that we will be able “to see **whether, He is a person worthy to live with for eternity**”? Are we to suppose that up in glory God will have no secrets into which He proposes to share with none but Christ? From the very beginning “Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God.” - PP 34.1. Are we to suppose that God is to open to us all His secrets up in glory? Was not this desire the very foundation of the sin of Lucifer?

“**Lucifer was envious and jealous of Jesus Christ.** Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. **Christ had been taken into the special counsel of God in regard to His plans, while Lucifer was unacquainted with them.** He did not understand, neither was he

permitted to know, the purposes of God.” Then hear the voice of the dragon, speaking through the church, desirous to continue the evil principles that he started in heaven: “Unlike earthly rulers who would not dare to give the records for scrutiny, God will give the saved an opportunity to see **whether, He is a person worthy to live with for eternity**”. Let it be remembered that “The secret [things belong] unto the LORD our God: but those [things which are] revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law.” Deuteronomy 29:29. And that there is nothing in the scriptures that as much as alludes that God will give His throne to the dissecting knives of His created beings.

In a judgment, there must of necessity be an accuser. If God is to be judged, then Satan is the accuser. This work he has effectively done from the beginning. Sin, of which he is the originator, he charges upon God. But it is now that “the hour of his judgment is come”. The accusation against God is that He instituted unfair laws that it is impossible for anyone to keep. The judgment of God involves proving the truth or fallacy of this accusation. It ends when the people of God fully reflect His character. There is no evidence that God’s dealing with mankind is to come under investigation.

But there is yet another difficulty. Paul says “Do ye not know that the saints shall judge the world?” “Know ye not that we shall judge angels?” But the church says “**In the judgement the saints will judge God**”. *In which group between the world and the fallen angels does God fall?* Indeed by the “phantomizing system of the Buddhists” the church has been lead to understand “God” when it reads “world” and “fallen angels”, and by “judgment was given to the saints” to understand “review was given to the saints”.

Yet another difficulty is this: it has been shown that the saints will be doing the exact same work that Christ will be doing – ruling the nations with the rod of iron. But if this means that the saints will be satisfying their curiosity regarding the work of God to clear from their minds the evils seeds of doubt, then are we to suppose that Christ will also be clearing doubts from His mind about the justice of His Father?

It is a maxim of higher skepticism that “in every sphere of investigation, he should begin with doubt and the student will make the most rapid progress who has acquired the art of doubting well.” Earle, *The Bible in the Critic’s Den*, p. 11. But many there are that will cringe at the following statement of higher criticism, “We believe that *even the teachings of Jesus should be viewed from this standpoint, and should be accepted or rejected on the grounds of their inherent reasonableness.*” Ibid. But if we cannot, as we should not, doubt the world of Christ, then how do we intend to doubt and question His Father? It is true that there will be many things that we will revealed to the saints throughout the ceaseless ages. But this will not be about God explaining to us why some are lost.

“You shall know them by their fruits” is a good principle to use in investigating this doctrine as currently held by us. Faith does not grow on the tree on doubt, so we don’t expect to find good works, the fruit of faith, on this tree. With its mass of pretentious foliage, we find this single low hanging fruit: “There will be a need for coming to terms with the fact that some are there and some are not. Revelation 22:2 speaks of **the leaves of the tree of life being for the healing of the nations. There may be people there you didn’t like** or didn’t expect to see in heaven.” The leaves of the tree of life have been made a means of healing a wicked heart that desires not that another should go to heaven! But Christ says, “love your neighbor as you love yourself”. And that neighbor includes your enemy. “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:44-48.

In a word, it is alright to hate people, and hate them so much that you excommunicate them and desire not that they may inherit the kingdom of God with you, but if they should, then the leaves of the tree of life will heal your hatred of them. Can a man sink to depths of delusion lower than this? But to such depths has the once glorious Sabbath School Lesson sunk. The weight of the sin that it bears is greater than the buoyancy of our sincerity. We will not remain afloat if we cling to it. One false doctrine is enough to get you into the broad way to perdition.

Should we conclude, as Maxwell says, that Christ is at once both judge and advocate, where will we end up? We will fail to see the justice of God. Then we must as a consequence question this justice. The belief that Christ is both at once judge and advocate is the root of this deadly heresy.

And should we fail to believe that Christ is the literal Son of God. And that God has demonstrated His love for us by sending His Son, where will we end up? We must fail to see God's love in His present dealing with the human race, and be obliged to require a demonstration of this love at a later time. But such a demonstration will never be given. Then learn to take God at His word.

It has been seen that the work of the saints in the judgment will not consist in reviewing God's dealing with the wicked, but rather in apportioning the punishment that the wicked should receive. This is not a new view, but it is as old as truth itself. It has also already been seen that, "The vindication of God's character before the universe, the great controversy metanarrative, *the involvement of the redeemed in the judgment determining the reward of the wicked*, Satan and his angels, are all a part of the *distinctive differences*." - Doctrinal Development of The Millennium in Adventism between 1831 - 1850, p. 12. If we sift out the error from the truth, we see that it was from the beginning an understanding of the Adventists that redeemed would be involved in determining the reward of the wicked.

Questions of Doctrine taught just as much. So did the Sabbath School Lesson in earlier years:

““III. EVENTS DURING THE MILLENNIUM 1. The executive judgment takes place during the one thousand years. Rev. 20:4; 1 Cor. 6:2, 3. 2. Men will be judged and sentenced according to their works. Rev. 20: 12, 13.” – SSQ 1937, SECOND QUARTER, 1937, pp. 6.”

We read also from the Great Controversy:

“During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. Daniel declares that when the Ancient of Days came, "judgment was given to the saints of the Most High." Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:4, 6. ***It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.***” – Idem. p. 660.4.

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The evidence given is sufficient to prove that no being created by God can presume to question Him for any reason. It is true that doubts may arise in their minds concerning His dealings with the agents of sin. But it is to clear these doubts that He has allowed sin to continue for 6000 years. The whole universe has beheld the results of sin. All God's faithful now know that "the judgment of God, that they which commit such things are worthy of death" Romans 1:32. And if they know this, then how can they again question God for destroying the wicked? It may suffice to add, in evidence of this, just one more plain statement:

"For the Father judgeth no man, but hath committed all judgment unto the Son." God has laid the work of judgment upon Christ because He is the Son of man. He was made in all points like unto His brethren, that He might be a merciful and faithful high priest. He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day **none might question the justice of the decisions made.** Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case. He sees not as man sees, and judges not as man judges. He judges righteously. He has shown His love for men and women by giving His own life to ransom them from the penalty that must fall upon the transgressors of God's law. He knows the value of human souls. He will not close the door of heaven against any one unless, for the safety of heaven, it is necessary to do so." - RH, March 12, 1901 par. 1

We have tried to make the points here as clear as both time and talent would allow, showing how the new views lead to infidelity, as they seek to be not "like the Most High", but above the Most High, standing in judgment of God. But we still believe that many who will be aroused to study will see this face of the great controversy more clearly than we have, and that the advance of the truth waits for their understanding and explanation of it. For "one soweth, and another reapeth" John 4:37. It is therefore our plea to the men of talent and ability to study this subject. Then God will enable them to send forth the truth to catch up with and vanquish the error as they vindicate the justice of God.

But the question remains to be answered: "why then in the face of the most clear statements from the Bible, the Spirit of Prophecy, the pioneers and even Questions on Doctrine is the new view advanced"? Having accomplished the main object of our study, we can but briefly give points which suggest themselves in answer.

"To many minds the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love." - GC 492.1. Cliff Goldstein suggests the reason for this doctrinal change is the problem of degerming the existence of evil. In the Adventist Review he says, "In the early 1980s, as a newly born believer, *I wrestled (as I still do) with the question of evil in a world created by a loving and powerful God.*" – Idem, November 15, 2011. He still wrestles with that which from the Great Controversy we have seen is a "a source of great perplexity" "to many minds". The solution he was then given to his questions was "Cliff, why are you worrying now about what you will be given 1,000 years to get answered?" – Ibid.

Has the Word of God provided us a solution to this which is a source of perplexity to many minds? The solution given us is to *not* "endeavor to search into that which God has never revealed" – GC 492.1. This is because "it is impossible to explain the origin of sin so as to give a reason for its existence... Sin is an intruder, for whose presence no reason can be given... Could excuse for it be found, or cause be shown for its existence, it would cease to be sin." – Ibid. p. 492.2

To entertain any perplexity as to “the origin of sin and the reason for its existence” is to prepare the way for skepticism. “There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil seize upon this as an excuse for rejecting the words of Holy Writ.” – Ibid. p. 492.1.

In the answer that was given to Cliff, it was suggested that the work of the millennium would be to get answers to “*the question of evil in a world created by a loving and powerful God*”. It is true that there is needed an “understanding of the great problem of evil” – Ibid. Yet questions as to the origin of evil must not be entertained, as no reason can be given for its existence. About which of these is Cliff concerned?

He says that his is a work of “theodicy”, which he defines as, “the question of how God could be all-loving, all-powerful, and all-knowing *yet allow evil to continue to exist*”. He continues: “What’s amazing about theodicy isn’t so much that *God can, ultimately, justify His ways* before us, but that He would consent to do so.” Now does not this imply that God is unjust for allowing sin to exist and allowing it to continue to exist until now? But the inspired writings tell us that “*enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil.*” – GC 492.2. Then Cliff, with his theodicy, either has not studied what has been revealed that he may see now the justice of God manifested, or his main question has to do with that which is not revealed: “the origin of sin”, about which we are also told: “Nothing is *more plainly* taught in Scripture than that *God was in no wise responsible for the entrance of sin*; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion.” – Ibid.

To expect God to justify His justice to us during the millennium, which has been defined as the role of theodicy, then is to fail to understand that “*enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil*”. This already shows us that theodicy is founded on shaky ground. Cliff continues: “Yet He will open Himself to our scrutiny, to that of beings that make up an infinitesimally small portion of that creation?” Since these are the same ideas expressed in the new doctrine of the millennial judgment, it is clear that what the teachers fall short of telling us is that their version of the millennial doctrine is “what theologians call “theodicy,” the question of how God could be all-loving, all-powerful, and all-knowing yet allow evil to continue to exist”. To this the whole issue can be reduced.

Then we need to examine whatever concept it is that is called theodicy. We can already learn the following facts from Cliff. [1] Gottfried Wilhelm Leibniz first coined the word in 1710, in his book *Theodicy: Essays on the Goodness of God, the Freedom of Man and the Origin of Evil*, a valiant but horrifically flawed attempt to answer these difficult questions.

That the term was in use during the time of Ellen White and the rest of the pioneers, yet it was, like ‘trinity, never once employed by her in the numerous volumes she wrote clearly shows that the Spirit that was leading her did not allow her to use it. For it is true that “angels speak through their voices, and work by their hands”- Ed 271.1, and that “the angels will be by our side, prompting us to a 342 better course, choosing our words for us” – COL 341.2. Angels never spoke “theodicy” through the prophet’s voice, nor choose that word for her. Just like “trinity”. It was also employed but once in the writings of the pioneers, and this, in relation to paganism. Uriah Smith makes this relationship plain thus:

“*No theodicy ever devised in the pagan world has ever made any such provision.*” - 1899 UrS, IMBG 15.2” Is there a theodicy devised in the pagan world and another devised in the Christian? He contrasts theodicy with what is given the revelation: “It is not the teaching of revelation that there should be an attempt to counteract the sorrows of bereavement by mere human stoicism; but the sorrow is to be

mollified by the hope of the gospel. The Apostle Paul declares to the Thessalonians that he would not have them ignorant concerning them which are asleep, that they might not sorrow as others who have no hope. Underneath the sorrow there is a foundation, not of sand or miry clay, but of the sure adamant of the blessed hope; and there is nothing that shows more clearly the divine origin of the volume of revelation, than its complete and perfect adaptability to all our conditions and our necessities, in that it meets the solemn and profound inquiries of the human heart. No theodicy ever devised in the pagan world has ever made any such provision.” – Ibid.

From Uriah Smith we see that he understood “theodicies devised in the pagan world” as seeking to “counteract the sorrows of bereavement by mere human stoicism”. The object of theodicy in heaven, as taught by the church, will be still be to counteract the sorrows, not of the bereaved this time, but of those whose friends and relatives are missing from heaven. Then we see that it is the same paganism that has advanced from explaining things on earth, to explaining things in heaven.

[2] Theodicy seeks to “justify the ways of God to men.” We can finally examine the truth of this proposition. While we have seen that there is a “great problem of evil” which we need to understand, its solution will come from theodicies devised in the pagan world. Fulcrum⁷ explains it thus in their website: “Theodicy is a branch of apologetics that attempts to explain how a just and loving God can allow evil to exist. This is frequently referred to as the problem of evil” – Article, Theodicy and the Problem of Evil. They, recognizing that although the term was coined in 1710, the concept it addresses had been long in existence, and making also the pagan connection say: “As stated by the pagan Greek philosopher Epicurus (341-270 BC), the problem is this: If God is willing to prevent evil, but not able, then he is not omnipotent. If God is able to prevent evil, but not willing, then he is malevolent. If God is both willing (good) and able (omnipotent), then why is there evil?”.

While we have shown beyond a show of an skeptic’s doubt where continuing to hold the false doctrine of the judgment will lead us; that it can never lead us to perfection of character but to justifying our selfishness and sinful hatred of others, we leave it with the reader to study and decide for himself what the bag and baggage of theodicy contains for us.

Nineteen pages have been employed in dusting off the dust, grime and rust that have for more than four decades defaced the image of our LORD from the precious coin of truth. This, though given the best time and talent that we could afford, may still not appeal to some minds. More polishing of this precious coin can still be done, by others, apart from ourselves to reveal the more clearly the lovely image of Jesus. See yourself in heaven beside Jesus, under the employ of the Father, a co-laborer together with him. Hate evil today and the Father will give you a place in the work of eradicating it. It is our prayer that those who love truth, nay – who profess to love it, will be true to their profession, remembering that the life, which is the character, is molded by the faith. That they will choose to believe the truth in place of the lie, which corrupts the tree of life into a justification for not having love for others. That believing, God will give them more light with which to further polish this ‘*distinctive doctrine*’.